

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, MAY 3, 1917

NEW SERIES, VOL. XIX, NO. 18

Who pays for the whiskey that the swill tubs swallow? Everybody who has to pay for the high price of corn meal and flour.

Have you gotten up your list of subscribers to The Record for your expenses to the convention at New Orleans? If not, you have another week.

The Murray church in Kentucky has found a man for missionary to Chile, and proposes to pay his salary. And now Pastor H. Boyce Taylor says if the Lord leads Missionary Neal and his wife to go to Peru, his Sunday School class will provide the salary. May the Lord raise up more men of faith and vision like this pastor to enlarge the borders of His kingdom.

Of course the women came up with their mission apportionments all right, and closed the year May first satisfactorily. Last year they gave over \$20,000 for home and foreign missions, and this year they gave nearly \$2,000 more. The rest of us? Well, of course, we—well, that news had better be broken to you in installments.

Dr. J. B. Phillips, pastor of the Tabernacle Baptist church, Chattanooga, was arrested and put in jail at Douglas, Ga., where he was assisting in a revival meeting. The charge against him was making treasonable remarks about President Wilson. It seems to have been a combination of thoughtless speech on his part, and malicious prosecution on the part of men whose sins he had denounced. The remarks attributed to him were that he said this was a rich man's war and a poor man's fight, and that President Wilson and others would come out of the war multi-millionaires. This is a time for all people to be careful of their speech and for every man to be loyal to his country and its officers.

Rev. E. J. A. McKinney announces that he will make a report for the minority of the committee on consolidation along these lines if the whole matter is not tabled as he thinks would be preferable. "I shall recommend: (1) That the boards be not consolidated; (2) that we continue our present plan of dispensing with field secretaries and urge the using of returned missionaries to visit the unenlisted churches in order to give them first hand information; (3) that our general boards co-operate with our state boards and use them as agencies for collecting funds for the regular offerings, the matter of plans and expense of collection being a matter of adjustment between the general and state boards; (4) that a standing committee (I have no name for it yet, but I do not like the name "executive") of seven be elected by this convention, as are other standing committees, whose duties shall be to have oversight of the arrangements for the meetings of the convention and shall have power to change both the time and place of meeting in case an emergency arises making such change necessary; that this committee also be empowered to act in an advisory way on all questions submitted to it on matters arising between our general boards or between the general boards and the state boards but with power to do so only on petition of the boards concerned; that said committee shall have no further duties except as other things may be specifically committed to it by the convention itself in its annual meetings. I invite suggestions and criticisms from those interested. Write me at 410 Donaghey Bldg., Little Rock, Ark."

David said, "Thy statutes have been my songs in the house of my pilgrimage." This is clearly descriptive of a life in tune with the will of God. Ordinarily we do not think of hymn books and statute books in the same category. But after all is not the deepest music the proper expression of the greatest truths in God's Word? And are not these truths the revelation of His nature, and therefore the laws of our being? They are when set to music the expression of our own soul's needs and aspirations. A life out of harmony with God cannot be musical any more than a voice that violates the law of sound. Harmony is the soul of music and there is no discord like being out of sympathy with God. When the announcement of His will awakens joyous echoes in our souls, then is there music indeed. When our lives are keyed to His will all the chords of joy are set to vibrating at the proclamation of His word. To the Christian there is no longer a conflict between law and grace, because there is no conflict between our wills and His. Grace has lifted us up into the love of His will and joyous conformity to it. "His delight is in the law of the Lord and in His law doth he meditate day and night." He has the characteristic that rejoiceth not in iniquity, but rejoiceth in the truth. Our lives will be musical and joyous here just in proportion to their being in accord with the will of God, and not in proportion to the favorable conditions of the outer world. But it is reserved for heaven to furnish us with the sweetest, grandest music, for it is there that His kingdom has been made perfect and His will is done. The music of heaven spoken of in the Bible is not the mere noise of instruments and the sounds of nature; it is the answer of men's minds and hearts to the fuller revelation of God. The music is not in the instrument, either there or here, it is in the ear and soul of the one who hears God's voice and who can say, "I delight to do thy will, O God."

At this time it is not possible to give definite figures as to the outcome of the year's offerings for home and foreign missions, but the indications are that there will be considerable debt on each board, and that we in Mississippi will fall short of our apportionment by \$3,000 for home and \$5,000 for foreign missions, and many of us will have to plead guilty to having failed to do our duty. If we look around for reasons, there does not appear to be sufficient to condone our failure. Some things help to explain but they do not justify the shortage. The war conditions have helped to distract people's minds and hinder the work. The high prices of the necessities of life have probably hindered some givers. The crop failures in some parts of the State have stood in our way. The pressure of local enterprises has absorbed some of our energies. And the transference from the old to new methods of collecting the money, putting on the budget, has necessarily caused a temporary loss of energy, and collections have fallen short. But when all this is said, there still lies back of these things a strange apathy which cannot well be explained and which we shall not seek to justify.

Brother S. M. Ellis writes that the First church, Pine Bluff, Ark., closed the campaign for foreign missions with over \$2,000. W. J. E. Cox is pastor.

The Second church, Jackson, started out to raise an apportionment of \$1,000 for home and foreign missions. When they counted it, it was over \$1,100.

We speak advisedly when we say the modern dances are doing more than all else to cheapen, curse and crucify the womanhood of America. Maiden modesty is a by-word in the ballroom, and proper reserve impossible in the modern dance. The positions assumed are indecent, and the pleasure derived will not stand an honest analysis. If many of our club women, instead of giving so much of their time to curing the evils of men, would strive to eradicate this consuming curse in their own ranks, they would make the greatest possible contribution to the purity of womanhood.—Western Recorder.

Here's one who's going to try it: "In every church there ought to be a good literature table containing Christian tracts, missionary leaflets, and denominational papers. This table could be supplied with interesting literature at small cost. The missionary societies would be delighted to furnish leaflets descriptive of their work. Gospel tracts and denominational tracts can be had at small cost. The table might be used profitably for passing on to others religious papers that have been read by subscribers. The Watchman-Examiner, for instance, is too valuable to be thrown away. Every copy ought to be passed on to some other family. The writer had for years a generously stocked good literature table in the church of which he was pastor, and from it thousands of pieces of good literature went forth. Try a good literature table, and you will never be without it again."

Others have noted that the words thrown in by translators to help the reader's understanding of the Bible, may sometimes serve the opposite purpose by confusing the mind or misleading the student. Such an instance seems to be the rendering in the 27th Psalm, where we have the first three words supplied but not in the original verse, "(I had fainted) Unless I had believed to see the goodness of the Lord in the land of the living." "I had fainted" is the translator's conception of what the psalmist felt and is perhaps as near as any words could express the meaning. But the feeling of David is more forcefully expressed by a complete silence, an utter inability to say what would have been true. The alternative of faith in God is utter despair and darkness. Unspeakable and unthinkable hopelessness and helplessness is the alternative of faith in the goodness of God and the final triumph of His helpful kindness. It is like the cry of Peter when he said, "To whom shall we go? Thou hast the words of eternal life, and we believe and know that thou art the Holy One of God." To give up faith in God is to surrender to the blackness of darkness, to turn our faces away from the light and bolt precipitately into the blackness of night. The psalmist is speechless in the prospect of such an outlook. He lifts up his hands and turns away his face against such a possibility. He says, "Unless I had believed to see the goodness of the Lord in the land of the living"—and ends his sentence only with silence and a shudder. We do well to face the alternative of faith and when properly faced, a choice is easy. If we face faithward, we can finish as the psalmist did, "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

SERMON SECTION

THE CHRISTIAN PROGRAM.

(By Lloyd Archibald Parker, A. B.; Th. M.)

(On April 15th the Baptists at Booneville dedicated their new \$20,000.00 church building, every dollar in the cost of construction having recently been paid. By unanimous request of the church the pastor, Rev. L. A. Parker, preached the dedicatory sermon, and by a similar request made in conference, The Baptist Record is asked to publish the sermon in part.)

We have looked for this day with fond and joyful anticipations. My chief emotion is a seriousness of the task to which you have called me.

A backward look to the day of small things awakens a gratifying contrast between it and the present day of fullness and strength. As we view the present equipment of our church and recall the days when a meager band of devout and loyal church folk first assembled in a little log cabin nearly fifty years ago, and at times worshipping under a brush arbor in a small neighborhood, we lift our hearts in the words of the prophet: "Hitherto hath the Lord Helped us." (I Sam. 7:12.)

Do you know that after all the glory and charm of human life are not found so much in the hard, clear present as in the accumulated splendors of the past which it carries with it on through the years that makes human life the rich thing that it is. As we move along through the years we gather and carry an ever-increasing deposit of souvenirs. This church is one of them. These sacrifices, experiences and happy memories interpret life for us. Life is what it has been to us as individuals; life is what it has been to those about us and who are older than we; life is what it has been to the several groups with which we are associated in their longer or shorter careers; life is what it has been to Booneville, our State, our nation and our world. And so your life is linked to a past peculiar to yourself. The soul in its career takes in all that is noble and inspiring that has come to it from the past to form your present conception of God. It is this that gives to each a vision of His face peculiar to himself. What we are today, what we shall be tomorrow depends largely the influence the past has had upon us. These sacrifices, burdens, and hardships of life are compensated by the beauty and glory of the present. These recollections stand for what we once were. As we come to dedicate this church our aspirations and hopes stand for what we desire to be.

Today we are living in the midst of the most chaotic times. This world-tragedy should be interpreted by all God-fearing people as a call and as a challenge to see that at last Jesus Christ shall have supremacy on the throne of human hearts. Great is the task; strenuous are the new demands and conditions of "this grand and awful time." We need a new vision. The church should

know what she ought to do—a program for the new world order. She must take her rightful place if she is to be in the moral and spiritual leadership of the world. Today we would dedicate this church to three things:

1. We Dedicate This Church to Truth.

I see no hope for this troubled and distracted world save in the grace of our Lord Jesus Christ, the world's sufficient Savior—to calm the spirit of unrest into a spirit of confidence and quietness; in the unmovable unimpeachable truth of Christianity as its final and unfailing truth.

I use the word Truth to denote the whole sum of Christianity as revealed in the person, teaching and life of Jesus Christ—who is the final test and appeal to which all religious and moral truth must be referred; eclipsing all by its glory, overtopping all by its majesty, swaying all by its authority, and determining all by its decision. Religion above all things ought to be the unadulterated truth. Jesus is the all sanctifying, all satisfying, all saving and all pervading truth. Christ still stands in a deluded world confronting all its delusions and says: "I am the truth." He is the final test and appeal. He is the basis of our authority. Without Him we fail. Living in Him the church is founded upon a rock and the gates of hell cannot prevail against it.

He came into a world that was filled with error and falsehood—a world distracted by many perplexities, bleeding from many wounds, and weeping over many griefs. There was no Healer, Guide or Comforter. Everywhere men were groping in the dark, following "blind leaders." No wonder Peter said: "We cannot leave Thee till we have found another who shall outbid Thee in Thy offers and outshine Thee in Thy revelations. 'Lord to whom shall we go? Thou hast the words of eternal life.' We are still confronted by current science and philosophical speculation. The modern Pharisees and Sadducees are here with us. Many are dazed and bewildered by yellow theology and skepticism. These vulgar cheats and contemptible frauds are but mere negatives. This is poor food for hungry human souls. They give the same satisfaction as to telling a starving man that he isn't hungry.

Brethren, we are the "called out" ones and to dedicate ourselves to the living truth as it is in Christ Jesus. We must therefore seriously and continuously challenge false teaching, traditions and conventions. We must face afresh the Christian facts and the facts of life. We must without fear, prejudice or compromise, re-examine the foundations upon which we stand. In other words, we must get back behind all the creeds, theologies and philosophies to the living elements of the Gospel, to the life which Christ creates in men and of that life we, the Church, His people are the agents and channels "As the Father hath sent me even so send I you."

From every quarter the note of uncertainty has been sounded. We need to be re-established in our confidence in God. We hear the crash of armies and crumbling of civilizations. We see the fire-play of diplomacy and the tragedy of perishing peoples.

We need to study the underlying forces that affect so deeply the happiness and destiny of humankind. Truth disembodied and unincarnated has been unable to command the enthusiasm of mankind. Truth has to be incarnated before it becomes power. Our Leader lives! He moves before us on His shining pathway down the ages. His Face still glows, pure and fair, above the lurid flames of "this grand and awful time." He is in the crash of the unexpected storm. It is in the thickness of the darkness that His people may hope to find Him. "Who maketh the clouds His chariot." How many are there here who believe that "The Man of Galilee" shall conquer? How many believe that at last "the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace?" Whatever may be the outcome of this World Tragedy there is one kingdom which shall never be removed, of which there is no end, and which shall prevail—the kingdom of our Lord and Savior Jesus Christ.

That Bible—the book of our mothers and fathers, their source of comfort, their guide to the end of the way. That Bible—in the light of its vital message, in the light of its unstained integrity, in the light of its unfailing certainty and authority, no man need have a fear of the failure of this Book. While the mad god of war feeds on the blood of millions of soldiers fighting, bleeding and dying on the battle field, yet I am told that in the trenches, under the sleeping blankets, on the white coverings of hospital beds, the Bible has already gone to the uprooted growth of civilization to re-establish the God of this book and the Christ of the Cross.

The Church is God's lighthouse to dispel the darkness; to shine out the truth. "Ye are the light of the world." Of that lighthouse Jesus is the keeper and you are the burners, to guide the storm-tossed sailor on through the gloom of the darkest night.

"Let the lower lights be burning
Send a gleam across the wave,
Some poor struggling, fainting seaman
You may rescue, you may save."

II. We Dedicate This Church to a Reverence For Personality.

If we are to follow our Leader we must have a reverence for personality and a scrupulous regard for the individual rights and needs of the person. Jesus never asked the question of race or religion. He answered and satisfied all of man's constitutional and environmental relations.

On the road amid joyful acclaims of the multitude hailing Him as king, a blind beggar came and received his sight. In a crowded house, a paralytic was brought to Him and found Jesus the answer to his spiritual and bodily needs. At a private feast, an outcast who bathed His feet with her penitent tears, received from Him the gracious words: "Go in peace, thy sins are forgiven thee." In the solitude of night, Nicodemus received instruction as to the Kingdom of God. At the well, a Samaritan woman was given the cup of living water. He welcomed doubting

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Thomas. He had compassion for the multitudes. He said to the heavy-hearted: Come unto me all ye that labor and are heavy laden and I will give you rest."

Jesus saw that each child and the poorest of the poor was big with immortality and precious with destiny. As He looked upon the little child it was but a spark of His own being wrapped in garments of flesh with creative powers. Jesus like a mother ever responds to the cries of the child, the Babe of Bethlehem supports the superstructure of our civilization. Victory for Christianity is latent in Jesus' estimate of individual rights, the value of a little child, the slave, the poor man, the publican and the prodigal. Their constitutional needs and the splendor of their souls drew, thrilled and fascinated Jesus. He lifted up their withered hands—made them to realize God's strength—pointed them to God and Heaven and filled the craving heart with faith, hope and love. These visions of the soul reveal Jesus as the standard of excellence, as the climax and consummation of all goodness, comradeship, of breadth and universality, justice and truth. This age has rediscovered religion in terms of larger service to the needs of the whole man.

Our democratic age is the direct outcome of Jesus' reverence for personality and the individual rights of every man, woman and child. The principles beaming forth from His sermon on the Mount are universal principles. Democracy so deeply rooted in Christianity is making nations tremble in fear of ruin; monarchs grow pale; dynasties rise and fall. It has swept Russia, mightier than its armed millions uplifted by its irresistible power and the Czar has lost his crown. We hope other monarchs shall lose their crowns. The rights of the individual and peoples shall become supreme under the principles beaming forth from those words: "Do unto others as you would have them do unto you."

The church must help complete the task of achieving democracy for all the peoples until every man finds his place in the ordered life of the community, as a free person, a son of God.

What an opportunity for Baptists! A democratic church alone can meet the needs of a democratic world.

We have inherited from our fathers a devotion for freedom, spiritual and political. The principles for which they died are ripening in the institutions of today. The centuries have brought us the clusters and are feeding us like children the ripe grapes of the vine. But do not forget that the rich vine belongs to generations yet unborn! It was faith in God that made the Pilgrim Fathers, and it was the same faith that made the Fathers of our country.

Let us render a service to this age even yet grander and nobler and even more sacrificing than our fathers who stood for the rights of free men and gave to the world that freedom of conscience in the light of which the nations shall rejoice.

III. We Would Dedicate This Church to the Lordship of Jesus Christ.

The fundamental principles for which we

(Continued on page 7)

MISSISSIPPI WOMAN'S COLLEGE.

The fourth anniversary of the Hermean Literary Society was held last Monday night. The opening address was made by Hon. D. W. Drawahn, of Hattiesburg, a former anniversary of the Hermean Society at Mississippi College. Miss Covie Mitchell, of Taylor, the anniversary, made a most timely address upon Loyalty. The first orator, Miss Lottie Moffett, of Pontotoc, and all others taking part in the program, carried out their parts well. One of the most pleasing features was the representation of some great pictures.

Brother Tull, our Budget man, spent Wednesday and Thursday with us giving two fine talks upon Fundamental Principles and the Details of the Budget Plan.

Monday morning it was my privilege to make the commencement address at the Baxterville High School where Prof. M. M. Granberry is the efficient principal. It gratified me greatly to learn that Miss Cleo Thatch, one of the Woman's College graduates, has given entire satisfaction as one of the teachers. A splendid new building and a fine corps of teachers make this school the pride of Baxterville.

Wednesday afternoon an immense parade in Hattiesburg preceded the raising of a large silken flag in the heart of the business section. Thousands of school children, students and citizens, participated. As the long line of the Woman's College swung along Main street in column of fours many complimentary expressions upon their fine appearance were heard.

We were glad to have a visit Friday from President Bryan Simmons of Clarke College. He reports everything moving along well.

Friday night representatives of Mississippi College won the debate against the Normal College to the great delight of our students.

Wednesday afternoon the State Convention of Kings' Daughters was entertained at a luncheon at the Woman's College. The luncheon was prepared entirely by the Home Science Department under the direction of Miss Annie Cook. A short address of welcome was delivered by Mrs. J. L. Johnson and music was given by the Glee Club. About one hundred guests were present.

Thursday afternoon a Junior Recital was given in Voice by Miss Eddith Morris, of Pascagoula, and in piano by Misses Annette Bedford and Eva Schwartz, of Hattiesburg.

J. L. JOHNSON.

WAR AND THE PULPIT.

The days upon which we have fallen cannot fail to make special and extraordinary demands upon the pulpit. The church must stand for love of and devotion to country. There must be no possibility of doubt on this point even in the minds of her most inveterate and envenomed critic. Least of all must her chief medium of expression, her mouth piece, be silent or speak with uncertain sound. The minister can never be a partisan, but he must always be a patriot. He cannot use his pulpit for political pro-

paganda, but he must use it for a prophet's promulgation of God's high truth in its bearing upon national as well as individual life and affairs. This is true of any time, and of all times. The application of the principles of the gospel to national life and concerns is unquestionably a part of the great commission which sends the heralds of the cross into all the world, not merely into the various geographical divisions of the earth, but into all the world of life and of human interests, its business, its society, its politics, its multi-form affairs of government and of national and international relations. But particularly at a time like this, when the foundations seem shaken, and when men are stunned and bewildered, and grope like blind men, should the voice of the pulpit be clear and strong and without evasion or reservation with regard to the duties and possibilities of citizenship in a country like our own. The spokesman for God must not allow another to step in before him here, nor must he surrender primacy and leadership in patriotism to any.

It is easy enough to say this, and probably no one will question the essential truth of it. With the practical application of the thought difficulties begin. The preacher's task under existing circumstances is far from easy, and he who would do his whole duty in this crisis will need much and constant grace from on high, and a large measure of that wisdom from above which is "first pure, then peaceable." He must not allow himself to be swept off his feet by the prevailing excitement to make his pulpit a Sunday edition of the every-day-in-the-week press with its bulletins of war news and its continuous stirring up of the war spirit. Men and women whose ears have been deafened and whose minds have been stunned and whose hearts have been saddened all the week long by the horrid din of war will come to the church on Sunday for an hour of quiet, of relief, of comfort of encouragement, of uplift of thought to higher and better things, and they will be disappointed in their longings and defrauded of their rights if God's house is not to them a "sanctuary," in the beautiful old-time meaning of the word. Nor can the minister allow the note of passion and bitterness to sound forth from the place consecrated to Christ's evangel of peace and love. It would be a calamity if the preachers of the land "see red," and conceive it as any part of their mission to create or increase the hatred of those with whose countries our own country is at war. It is well that we remind ourselves that the Master's word, "Love your enemies," was meant for times like these, as truly as for less troubled days when obedience to the command would be easier and less complex and involved. Never more than now has it been necessary that the dominant note of the pulpit be love. With all the world at strife, insisting that love has failed, there is the greater need for the more persistent urging of the truth that "Love never faileth."

It is no unimportant part of the function of the pulpit just now to help the people to adjust themselves and their living to the

(Continued on page 5)

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word, which must accompany the notice.

EDITORIAL.

HIS FAN IN HIS HAND.

There is a sense in which all experiences of life are judgments. Not necessarily judgments sent upon us as punishments for wrong doing, but crises (the Greek word for judgments) turning points, fixing destiny and determining all values and all character. Every experience that comes to us is in this way a revealing and unfolding to ourselves or to others of what was secret or obscure. Some events assume this character in larger outline and more conspicuously. For that reason they are specially called trials or judgments. The last great day of judgment is to be the great day of unfolding, the manifestation of character, the revelation of all the secrets of the past, the fixing the destinies of men before all the universe, the vindication of the righteousness of God and the rewarding of men according to the deeds done in the body.

But before this great day of assizes, the process of winnowing is going on; and there are special seasons when it is in active and violent progress. Such a time has come upon the world now, and we are all undergoing the process of having the chaff separated from the wheat. This is the acid test or fire test for making manifest the relative and absolute values not only of men, but also of ideas and institutions. The sifting is going on the character that is of real worth and permanent value will come into manifestation. Men will stand or fall now according as they are fit or unfit. In easy times they may all look alike, but in times of stress, weakness and strength will show up. Who shall be able to stand? War looses all the worst that is in the bad and frees for activity all the best that is in the good. The wheat will be gathered in, the chaff will be burned up.

Not only is this true of the character of individuals, but it is true of ideas; it is the time for trying out men's ideals, their principles of action, their sense of values, their standards of right. Men who have set their store by material values, who have thought that civilization was a matter of accumulated wealth, of big buildings and big business, of great harvests and rapid transportation,

of physical comfort and increased knowledge and learning, these will find that their sense of value is misplaced. All that is embraced under the general idea of "Kultur" will like the image of Dagon be found prostrate and headless before the shrine of a holier and more spiritual estimate of life.

With one thing we can comfort ourselves: It is His fan, and it is in His hand. The Lord Christ is in control, "He is Lord of all." This is His instrument and He will hold it in His own hand, and use it until and only until His will is accomplished. "Behold I will make thee a new sharp threshing instrument having teeth, Thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away, and the whirl wind shall scatter them." Happy is the man who can sing:

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage, where the grapes of wrath are stored;
He has loosed the fateful lightning of His terrible swift sword;
His truth is marching on."

WAR PROFITS.

None of us are seeking for material and personal profits out of this world war. Nor are we of the opinion that anybody in this country has sought to bring on war for personal gain or promotion. It has come against the universal protest of our people. But there will certainly be compensations to follow from the fearful sacrifices that are being made. We believe that compensations will come to the world to balance the suffering which the nations are now undergoing, but it is specially the benefits that will come to the people of our own country that is now in mind.

There is sure to come a revival of patriotism of which many in our land have stood in need. With some it will be not so much a revival as a birth of patriotism. The Bible is largely a book replete with patriotic devotion to a land, a people, a past, a future hope and ideals that were embodied in their government, their history and their expectations. The Jews were a people with ideals which united them and the Bible is an exponent of them. Our own country was born of certain ideals and all its history and institutions have been the clear crystallization and articulation of these. But of recent years our national prosperity has caused us partly to forget and the same cause has drawn to our shores people of other lands who come not because they were lured by the high ideals of Americanism, but by the possibilities of material wealth in America. It has become painfully evident that we have many in America who are not Americans; and they are not all foreign born. Men whose sympathies are on the other side of the waters do not themselves belong on this side. And men who prefer a fat and flabby peace to a stern adherence to high ideals do not know the spirit of the men who have made this land. All this dross is going to be

consumed in the fires through which we are passing. This is not an advocacy of national or partisan bitterness, but it is the counsel of sacrificing the lower and selfish and personal to the higher and unselfish devotion to the common good.

Along with this there is coming a sense of unity of which we were in great need. It has been too much of "every man for himself and the devil catch the hindmost." Somebody has tried to raise the cry of "a rich man's war and a poor man's fight," but the slogan failed to work, because there was no truth in it. It has made the whole body feel that our really vital interests are one. Something was needed to teach us that, and we begin to feel it. There are no age limits or sex qualifications that shut one out from feeling the effects of this war. In one way or another we will all feel the draft upon us. In some ways it will be universal conscription. Our interests are always really one, and this war will enable us to see it. There will be no class against class and pitting of the interests of one organization against another. Sorrow and sacrifice know no lines of demarcation.

This unity will show itself in the whole nation, but no less also in every local community. Already people are beginning to pull together and realize that all must work together. Like the revolutionary fathers, we are feeling that "we must hang together or be hung separate." People are taking more interest in one another and feeling a new sense of brotherhood that was needed and ought to increase our fellowship. And that means an enlargement of life. There are other returns that will be spoken of later, but this much is enough to begin on.

BOLDNESS.

A young Confederate captain found himself alone face to face with a company of Federal soldiers, back in "the sixties." One would have thought there was nothing for him to do but surrender. But assuming an air of confident authority, he waved back his imaginary company of soldiers behind a knoll, commanding them not to fire. Then he ordered the Federals in his front to surrender, and one by one they laid down their arms and he marched them off as his prisoners. Boldness is often the highest exhibition of military tactics. No less is it the surest way to win in doing the Lord's work. There is no need for deception in this and certainly could be no justification for it. On the contrary, there is ample ground for what brethren sometimes call "holy boldness."

It was this kind of boldness that Paul coveted when he asked the Ephesian Christians to pray for him (6:19) that utterance might be given him that he might open his mouth to make known with boldness the mystery of the gospel; that in it I may speak boldly as I ought to speak." This boldness comes of a clear spiritual perception of the gospel, a vision of its simplicity and its compass, and a positive conviction of its truth and power to save. If a man has a sure knowledge of his own salvation, a present realization of its saving power, it will be easy for him to

with the Psalmist, from my heart "Bless the Lord Oh, my soul, and all that is within me bless His Holy name."

I am now in a gracious meeting with the pastor of First Church of Corinth which furnished my first pastorate on leaving the Seminary.

My heart is full of love for all my brethren and full of gratitude to God for His manifold blessings, and full of tenderness and compassion for the multitudes of lost humanity, who are waiting for some to bring to them the messages of salvation.

Clinton, Miss., May 1st, 1917.

A CALL FOR WORKERS.

The kingdom of God is calling for prepared workers. Thousands are answering this call, but very few are prepared to go. The government is calling for soldiers—thousands are responding and getting ready to go, for the government has made ample provision. This is great, but which is the greatest, God's call or the government call. We say God's call. We will fix a loan fund at our Baptist schools and give the workers an opportunity to get ready for this great work. Come to the Southern Baptist Convention, ask the convention to approve a loan fund for our Baptist schools.

Respectfully,
G. H. BOONE.

ACKNOWLEDGMENT OF APPRECIATION.

By W. A. McComb.

After four years and five months spent in the denominational agency work, I am permitted to enter again into the direct work of preaching the gospel.

This agency work was not sought by me, but thrust upon me and accepted as a task from the hands of the Great Head of the churches.

The task was hard, at times nerve wrecking, and yet I thank Him that He counted me worthy for a part in tasks like these, Mississippi College endowment, Judson Centennial Fund and the Baptist Memorial Hospital, aggregating a sum of over one and a half million dollars.

My heart swells with gratitude because of the many noble men and women who co-operated so beautifully and made the accomplishment of these tasks possible.

During this agency work I had, at times, the conscious presence of the Holy Spirit's power as rarely felt even in great evangelistic campaigns. But I can truly say I am glad the tasks are behind me and I can now give myself to the more direct work of preaching as He may direct, whether that be in the pastorate or the evangelistic field, or both.

In turning again to the direct work of preaching, my heart is thrilled with joy and my eyes run over with tears. No one can know my feelings, unless he has had a similar experience. The good book says something about, "and rejoiceth as a strong man to run a race."

The thought of preaching again thrills me and is exhilarating and inspiring. I can say

PATRIOTIC SERVICE AT GRIFFITH MEMORIAL CHURCH.

A very effective and impressive service was held at Griffith Memorial Sunday. It was planned and conducted by the energetic young pastor, Lee B. Spencer. The congregation of the Rankin street church participated. The pastor, Rev. Mr. Lane, read the scriptures and led the opening prayer.

The pulpit and piano were draped with the "Stars and Stripes" and above hung a large United States banner beside the "blood stained banner of the Cross."

The names of sixteen young men who had enlisted from this neighborhood and church family, were printed on a beautiful banner which hung under the Stars and Stripes.

The pastor in an impressive and eloquent manner proclaimed his allegiance to both flags, giving his people the scriptural authority for serving with and admonishing them, that serving the banner of the Cross, would the better enable them to serve the flag of their country.

Two young ladies stood at the doors and pinned two little flags upon all who attended.

The enthusiastic congregation made the house ring with the grand old song "America."

Cards upon which had been printed pledges to attend the services of the church and to be loyal to the church and country were distributed. The two pastors were made to rejoice by the number who signed them.—Clarion-Ledger.

WAR AND THE PULPIT.

(Continued from page 3)

strange new conditions thrust upon them by the war. There are many things, many customs which have crystalized into habits, and habits are tenacious. It will be difficult to break away from them and far easier to let life run on in the line of least resistance. And yet we must break away from some things which under other conditions have been a matter of course. We have been flippant and frivolous, running after amusement and pleasure almost as if that were the chief end of existence. We have been extravagant in our tastes and lavish in our expenditures. We have been wasteful, criminally wasteful, of our resources of every kind. In our increasing plenty we have seen no need of economy. And suddenly the need is upon us, and we are bewildered and know not what to

do. It is obvious that there must be a change. It would be monstrous to go on in the same careless, frivolous, thoughtless way. But how to make that change is not so easy to determine. It is for the pulpit to help us, not as an authority in sociology or economics or the science of government, but as an authority in things pertaining to righteousness not by pedantic attempts at pedagogical leading, nor by violent invective against existing conditions, but by the sane and sober discussion of those conditions in the light of their possible betterment, the portrayal of the nobler qualities of self-restraint and self-denial, and the holding up of the ideals of citizenship as patriotic in its manner of living at home as in its willingness to die on the battlefield. The persistent emphasis of these things from the more than two hundred thousand pulpits of this country cannot fail to be a force of incalculable service at this juncture.

Above and beyond everything else the pulpit must hold true to its own distinctive spiritual function. It is set for the preaching of Jesus Christ and him crucified, and its commission is not vacated nor its message changed by the fact that war is upon us. Indeed, by that very fact are both commission and message emphasized and made at once more imperative and more effective. The preacher has an opportunity now that does not always open to him, and that he must be quick to seize and wise to use. These are challenging and sobering times, and men are more inclined than usual to consider serious things. Many theories of life are breaking down in the testing. The general idea of a God somewhere who made the world and turned it over to the operation of its own laws and forces is proving to give neither safety nor satisfaction. There is a craving for a God who is near at hand and who can care for and help. By the thunders of the cannon, by the horrors of battlefields in France and ruined homes in Belgium, by the crash of falling monarchies, and now by the possibilities of peril and death in our own land, God is calling to men, and they are hearing his voice and listening for his message. That message must not fail them. If ever there has been need for the clear setting forth of the things of God, the emphatic assertion that these are the really important things, and the urgent and insistent pressing of the divine claims and repetitions of the divine invitation, is now. So far from diverting the pulpit from its real function or lessening its spiritual appeal, the war and the conditions arising from it should intensify its zeal and give it a new eagerness and zest in proclaiming Jesus Christ as the only hope of a lost world and it will be inexpressibly said if the minister—if any minister—shall fail to see this and shall miss the special and peculiar opportunities open to him in these sad and trying days.—Watchman-Examiner.

The Hermean Society at Mississippi College held their anniversary on April 28th. The anniversary was Mr. S. C. Wallace, and Messrs. B. B. McClendon, A. A. Kitchens and J. A. Travis, first, second and third orators.

THE FARMER THAT FAILED AND FLOURISHED.

(By Billie.)

Farmer Digger was a good man in many respects. In fact, he was known far and wide as being a man of unflinching honesty and genuine uprightness of soul. He never seemed to get along as far as this world's goods were concerned. He and his hard working wife had been on the farm working almost day and night for twenty years. Several children had come to bless their home, and one by one they had fallen victims to disease except sturdy John. He was now a young man of eighteen years. For four years John had been off at school and among other things he had studied had been a course in modern or scientific farming.

John, his father and mother were all sitting around the comfortable fire place one winter evening and John began a subject that was dear to him, but which he was a bit afraid might not please his father.

"Father, I have been thinking ever since I came home that we might make some improvements in our ways of farming, thus making it much easier on us, and at the same time more effective."

"What new fangled idea has got into your noggin, John?" said the father. "Want to get some new cultivators and put in water works and get a tractor and paint the fences white?"

"No, father, but there is one thing we are losing in and that is by not planning ahead carefully for our crop. As you know, we have our crops in patches, a few acres here at the home place and patches of one thing or another in a radius of two miles. Now, it seems to me that it would be better if we would just plan our crop as a whole, and have it all together planning to cultivate it systematically. In our patch work system some of our stuff is cultivated pretty well while other patches are entirely neglected. It is scattered all over the country, and no man can succeed that way."

"John, I have always said that an education ruins a boy. You seem to be determined to prove that it is even so. Your grand daddy and his daddy before him cultivated patches separated from each other, and they never died from starvation. We have managed to exist all these years, and it's not becomin' in a boy of your age to dictate how his daddy ought to farm."

But John was persistent and that spring a well defined plan was put into operation. The various patches were discarded, or at least brought home, and instead of being a number of scattered patches it was a solid crop right near the home. By careful cultivation and the right sort of attention the results were surprising. The next fall was rich in results. The crop was a great improvement over anything the farmer had ever had before, and it had been made with greater ease. The farmer was enthusiastic over improved methods.

The annual meeting of the Mt. Pisgah church was at hand. The brethren were all torn up over the finances of the church. Pastor's salary was unpaid, there was a bal-

ance against the church at the country store, nothing to speak of had been paid to any kind of missions, and some of the objects to which the church was supposed to pay had not been touched financially. It was a time that tried men's souls. Deacon Digger went home that night and sat dejected out on the front porch.

"This old world is coming to the dogs spiritually," he declared, as John and his mother listened. Then, he told of the failure to do what they ought to have done, and no way to remedy it.

"Father, let's see if we can't apply some of our modern farm methods to the church work," said John laughing.

"What in the world do you mean, son, talking of a church just as if it was a business body? We are running this church just like it was run seventy-five years ago when your grand-daddy helped to haul logs and hew them and built this church. It is unbecoming in a boy to try to dictate in spiritual matters to people who have been doing this work all their lives."

John reminded his father of the farm experiment and made some suggestions. There was a call meeting of the church the next Saturday afternoon, and Deacon Digger went there with some new ideas in his head, which meant that they were to be tried out.

"Brother Moderator," he began, "The Lord's work is a business proposition. We have been running it the other way for seventy years. We are God's stewards, the Bible says so, and I believe it. I tried to farm just about like we run the church, and you know I never did anything until I took a sensible view of things. My son, John, showed me that I could never make ends meet farming with every patch scattered all over the country. We got it all in one big lump and put some brains into it. You all see that we have made more than we ever did. Now, John says we can do the same thing in our church. Instead of having a patch of Foreign Missions on one side, a bigger patch of State Missions at another place, pastor's salary in still another, Home Missions on another place, old minister, building fund, education, orphanage, hospitals and what not scattered all over the Lord's kingdom, let's get together the business in one big patch and cultivate the whole thing together. Let's have what they call a "Budget," plan for everything we need and cover that with our subscriptions. Besides, if we run on as we are now doing, we will always at every meeting do one of two things, have a public collection, or do nothing as we have generally done. Brother Moderator, I move that we plan to have a Budget for the church."

It was carried, and the church had a good, sensible committee to take the matter up. They figured out what they ought to pay for pastor's salary, and other current expenses. Then, they begun by suggesting to the church that they ought to pay as much away from home as they paid at home. That brought the budget up to \$600. Three hundred at home and three hundred for missions. At first, the older members felt that was a little too strong for a church that had

never paid over \$250 a year for all purposes. But a committee was appointed to see the different members to get subscriptions for the year, some to be paid monthly and in some few instances where it was impossible to pay that way, by the year. The membership of the church was divided among the committees and a day was set apart when the personal canvass was to be made. Every member was to be seen and urged to give to the work of the Lord's Kingdom. It was explained that giving by this budget plan, there would be no necessity for a collection for different objects every time the church came in conference, or for preaching. If a man or woman gave a dollar, that dollar reached all around the circle, and that it was a kingdom dollar.

Brother Digger led off with \$10.00 a month. Some of the younger folks subscribed .10 a month, and when they looked ashamed, it was shown that in all it would be \$1.20 a year.

The entire membership of 300 members was seen and when the committee had its final report, the budget was covered and some to spare.

At the next annual meeting it was reported that the pastor had been paid in full, every mission cause had been taken care of, and there was a surplus as a thank offering. The spiritual condition of the church was much better, for by systematic giving, the backward members felt they had a part in the church, and what we have a part in, we love better.

Deacon Digger wanted to have an "Experience meeting," and he had it. He said: "Brother Moderator, brethren and sisters, I guess I'm the happiest man here. I have been giving the past year—like the Bible says, systematically and regularly. I quit cultivating the patches of corn and cotton and potatoes and cabbage, and planned my crop at home where it all was one whole. I didn't lose the time running from one to the other, and thus saved a heap of valuable time. So, I am giving my money, at least one-tenth of it back to my Lord, and it makes me feel happy. God is such a good landlord, he furnishes the land, the sunshine, the rain, the strength and gives me nine-tenths of what I make. I never heard of any man being that liberal. If I didn't pay my rent to my earthly landlord, I'd be a thief, and if I didn't pay God His part I'd feel like a robber. Brethren and sisters, I'm doing business for my King, and I want you all to pray for me that I may hold out faithful."

The effect of the good deacon's experience was magical, and others spoke along the same line, and that was how the country church at Mt. Pisgah got to be one of the best in all the land.

The Manufacturers Record suggests that municipalities require dealers in firearms to register the names of all purchasers in this time of peril. This is as sensible as to have all purchases of poisons to register.

THE CHRISTIAN PROGRAM.

(Continued from page 3)

have always stood is the Lordship of Jesus. We acknowledge no other. Christ by His death purchased us for Himself. Dying and rising again, He stands forth as the Lord, the Giver, the Deliverer, the Protector, and the Ruler reigning in and over us. He is "The Savior" that He might be "The Lord." He reigns in His own eternal right by the appointment of the Father as Lord of the whole man, body and soul. He saves us to rule over us. Salvation by Grace puts the church under obligation to the Giver and Deliverer in the same act of faith. To accept Him as 'Savior' then we must accept Him as "Lord." To accept Him as Lord, He will then be our Saviour. If the church does not make Him Lord, then the church is a body without a head, family without a father, and a kingdom without a king. Freedom comes by submission to His Authority and His authority alone. To refuse is not freedom but anarchy. The church must stand under the authority of Jesus Christ, else it belies its founder and is no church of His. There is no place for anarchy in religion. The present war is the product of a civilization built on pagan rather than Christian ideas. Christianity of the ecclesiastical and formal type must go. There is no place for anarchy in other realms. Since religion is the most fundamental and all inclusive concern in life, religious anarchy is the worst sort.

When a soul comes face to face with Jesus, and is saved by grace through faith, he offers unconditional allegiance to Him. Spiritual experience is the bases of His authority in the life of that soul. Hence the necessity for a regenerated church membership. If we as a church claim the prestige of Jesus Christ we must dedicate this church to the Lordship of Jesus Christ.

What this world needs is applied Christianity. We need to understand and apply in all relations the message of Jesus. The hearts of millions are ready for this message. Christian democracy in internationalism and international Christianity is the call and challenge of the church today. The church must take her rightful place in the moral and spiritual leadership of the world.

Jesus Christ is God's answer to the crying needs of the world. Jesus meets these needs and answers the cry of man's soul. The Christian religion satisfies and crowns every instinct of a human heart in all of its environmental relations—that heart still unsatisfied voices its hunger and thirst in the ever-varying activities of restless races. Let us call up the five great religions now contending for the place of supremacy on the throne of human hearts.

Mohammedanism. "Mohammed, you have been here for thirteen centuries and you claim 300,000,000 followers. What is your answer to the heart-call of faith?" "There is no God but God and Mohammed is his prophet." But your God is only a sovereign and not the Father. You make no provision to bring the soul into that filial relation to God as Father. You give the soul no fellow-

ship with God. Your religion does not answer the soul's relation to God.

"What answer have you to the call of hope?" "My book the Koran." But that is a very imperfect code and says little to inspire hope.

What is your answer to the call of love? You have depraved and barbarized nations. Your low estimate of woman is your answer to the call of love. The heart-wringing story of the merciless slaughter of 750,000 helpless women and children in Armenia during this war tells your answer to the call of love. You can stand aside.

Next, **Confucianism.** Confucius you do not even lay claim to having a revelation from God, and yet you have millions of followers, what is your answer to the heart-call of faith? "To confine yourself to this world and to the duties of life." In this you refuse to acknowledge man's personal relation to God. This does not give any message for faith. What about hope? "Know the past and you shall know the future." You confess total ignorance of the future and you leave an awful void wholly unsupplied. Thus it is with 400,000,000 of human beings. The soul has no look for that city that hath foundations whose maker and builder is God. Pass on!

Buddhism. Buddha, by your personality 300,000,000 bow down to you and you have held people for twenty-five centuries. What is your answer to the call of faith? "I do not know god or gods since man is self-sufficient by his own unassisted efforts." Then your nations are essentially atheist. What is your answer to hope? "Nirvana." Then your only hope is the absolute extinction of individuality. Buddhism acknowledges no soul. No God and no soul. Stand aside!

Judaism. You still dispute the right to the throne. You claim your millions. You have glorious types, a wonderful history and many lighted windows of worship. Shall we enter your door? What is your answer to the call of faith? "Thou shalt have no other gods before me." At last faith has found an outlet, and I accept your answer.

But what is your message to the call of hope? Hope looks through the screen of darkness beyond the boundaries of sense and pierces its way beyond the curtain of the grave. There is no answer. I ask you: "If a man dies shall he live again?" And in the silence I wait. There is no answer. I honor you for what you have given to the world but I want more. If Christ be not risen from the dead then our faith is vain. Stand aside.

Christianity. And while I am musing and turning hither and thither to find the answer God speaks to me: "His name shall be called Jesus for He Shall save his people from their sins." Jesus of Nazareth divine human Savior I come to Thee. What is your answer to the call of faith? Faith then finds its answer in communion with God when Jesus says, "Our Father who art in heaven, hallowed by Thy name. Thy kingdom come, Thy will be done as in heaven, so on earth." Listen to those words: "Our Father." My Father and I am His child. "In Thy presence is fullness of joy."

What is your answer to the call of love? "I have loved you with an everlasting love." Greater love hath no man than this, that a man lay down his life for his friends. I have not called you servants, but friends. "—that ye love one another; even as I loved you, that ye also love one another." By this shall all men know that ye are my disciples, if ye have love one to another."

What is your answer to the call of hope? "I am the resurrection and the life." "I go to prepare a place for you." "I am the Way, and the Truth, and the Life." How comforting are the words of Jesus when I stand by that new made grave: "Thy brother shall rise again."

"When my last feeble step has been taken,
And the gates of the City appear,
And the melodious songs of angels
Waft out to the listening ear;
Then, all that now seems mysterious
Will be plain and clear as the day:
And the toils of the road will seem nothing
For I've reached the end of the way."

Jesus Christ is God's answer to the souls longing for immortality. Christian freedom is the freedom of faith finding its roots in the teachings of Jesus. Christian freedom is the freedom of love in self-sacrifice and service. Christian freedom is the freedom of hope which must rise and wing its way forever onward until it rests on the bosom of God. Jesus can only save man and put in the soul the peace and rest of eternity. The cumulative experiences of His disciples from that shining Cross on hill Golgotha to the scarred battlefields of the present day mark Jesus as the world's only refuge from sin. He is the necessary and irrefutable refuge from sin. Jesus alone is able to satisfy us and the hearts of all men, "If any man thirst let him come unto me and drink." Poor, blighted, broken, bruised, ravaged, wrecked and anguished humanity find in Jesus the answer to faith, hope and love.

"Then with a thrill the intolerable craving
Shivers through me like a trumpet call,
Oh, to save these, to perish for their saving,
Die for their life, be offered for them all."

In largeness of heart, then, dear brethren, with humble self-denial and a spirit likened unto the spirit of you blessed Master dedicate this church to Truth, to a reverence for personality and to the lordship of Jesus Christ. When selfishness claims to be heard and coldness is getting the better of your conscience and charity needs to be quickened lift up your eyes to that precious cross where Jesus hangs in agony for a lost world. Hear Him say: Whosoever shall give a cup of cold water in the name of a disciple shall not lose his reward."

"We are hurrying all together toward the
silence and the night,
There is nothing worth the seeking, but the
sun-kissed moral height;
There is power, there is virtue, in the love
that knows no loss
For the love that makes victors, is the love
that built the cross."

Mississippi Woman's Missionary Union Page

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.

All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Delegates to the W. M. U. Southern Baptist Convention.

At a meeting of the executive committee, Monday, April 3rd, the following sisters were selected as our delegates to the W. M. U. meeting in New Orleans, May 16-19:

Northeast Section—Mesdames Tilden Prior, D. N. Garner, J. M. Cameron, Wm. B. Jones and Misses Nannie Cypert, Minnie Skelton.

Alternates—Mesdames Jefferson Kent, Henry Munger, E. K. Lide, B. M. Knox, L. L. Ray, and A. C. Carpenter.

Northwest Section—Mesdames T. J. Henderson, N. W. P. Bacon, M. B. Trotter, M. C. Farrington, H. L. Martin and A. T. Cinnamon.

Alternates—Mesdames Martin Ball, M. F. Doughty, L. F. Gregory, L. C. Tyree, Misses Lena Moore, Bell Stigler.

Southeast Section—Mesdames J. L. Johnson, Jr., P. B. Bridges, Jr., Joe Batson, J. T. Champlin, C. E. Burnham, J. H. Williams.

Alternates—Mesdames J. T. Christian, Abner Polk, L. G. Gates, E. E. Dudley, J. L. Rouse, Miss Mittie Morris.

Southwest Section—Mesdames W. C. Maxwell, A. K. Godbold, J. E. Thigpen, D. W. McLeod, Fred Hammack, W. J. Davis, A. J. Aven.

Alternates—Mesdames J. L. Johnson, Sr., W. A. Knight, L. P. Kees, S. C. Shields, P. I. Lipsey, Misses Ida McIntosh, Fannie Traylor.

All delegates are requested to be at the First Methodist Church in New Orleans on Wednesday afternoon or early Thursday morning, where Miss Lackey or Miss Traylor will be with the credential cards. Please see to it, sisters, that you attend to this so that when the session opens at 9:30 Thursday morning every seat in the Mississippi delegation will be occupied.

The following sisters have been placed on the committees as named:

Resolutions—Mrs. M. B. Trotter.
 Obituaries—Mrs. J. M. Cameron.
 Apportionment—Miss M. M. Lackey.
 Nominations of Boards—Mrs. H. L. Martin.
 Nomination of Officers—Mrs. A. J. Aven.

Final Word From the New Orleans Committee.

Just a short time now before the gathering of our Baptist sisterhood in the "Crescent City." The committees are busily engaged in preparation for the annual meeting.

The ladies of the First Methodist Church are making us welcome in every possible way. Thursday and Friday luncheon at thirty-five cents a plate, will be served in the commodious social hall by the Calendar Club of that church.

This will be a great convenience as the hotels and majority of restaurants are a number of blocks away.

The Registration committee will be found in the vestibule on the right of the main entrance all day Wednesday, May sixteenth. Please register early. The tickets for the Missionaries' luncheon will be on sale at these tables through Thursday. But four hundred tickets will be sold, therefore, it will be necessary for those desiring one to purchase without delay. One hundred will be for the three special tables where seats will be reserved for officers, speakers, missionaries, W. M. U. vice-presidents, members of executive committee, board of managers of the training school and council members; fifty will be for New Orleans women, and the remaining two hundred and fifty for delegates and visitors at large.

Those in charge of the Bureau of Information, immediately opposite the Registration tables, will be prepared to answer all questions pertaining to the building, to the city and to be generally helpful.

Lost articles will be turned over to this committee. The members will wear broad ribbon badges with "Ask Me" printed on them so they will be recognized even when not at their appointed places. Saturday afternoon they will be at the Grunewald to give instructions regarding points of interest and how to reach them.

The corresponding secretaries of the various states are earnestly requested to send their exhibits so they will be due in New Orleans not later than the tenth of May.

The chairman of assignment for the convention, Rev. W. A. Jordan, 341 Carondelet street, asks that all who are planning to attend will kindly let him have their names promptly in order that reservations may be made for them.

The reception committee will meet all trains.

The Baptist women of New Orleans again urge a full delegation to the twenty-ninth annual meeting of Woman's Missionary Union. May it be indeed a blessed occasion, one which shall live in our memories because of the outpouring of God's Spirit upon us!

MRS. T. R. FALVY,

Gen. Chairman Women's Com.

MRS. CICERO A. RAMEY, Secretary.

W. M. U. Annual Meeting Program.

WEDNESDAY, MAY 16—ROOM G, GRUNEWALD HOTEL.

9:30 a. m.—Margaret Fund Committee.

11:00 a. m.—Training School Board.

3:30 p. m.—W. M. U. Executive committee.

THURSDAY, MAY 17—FIRST METHODIST CHURCH.

9:30 a. m.—Opening Session—Devotional Service.

10:00 a. m.—Words of Welcome.

Introduction of Women Home and Foreign Missionaries.

Presentation of Greetings from S. B. C. Mission Fields.

Report of Corresponding Secretary.

Treasurer's Report.

10:30 a. m.—President's Address

11:00 a. m.—Report of Commission on Circle Plans.

12:00 noon—Announcement of Committees.

Election of Nominating Committee—Closing Prayer.

2:30 p. m.—Devotional Service—Reading of Minutes.

3:00 p. m.—Report of Board of Managers of W. M. U.

Report of Young People's Secretary.

Report of College Correspondent.

Report of W. M. U. Literature Department.

Report of Personal Service Committee.

4:00 p. m.—States in Review; Conducted by W. M. U. President and W. M. U. State Vice-Presidents.

Presentation of Resolutions of W. M. U.—Closing Prayer.

FRIDAY, MAY 18—FIRST METHODIST CHURCH.

9:30 a. m.—Devotional Service—Reading of Minutes.

10:00 a. m.—Margaret Fund Committee Report.

W. M. U. Training School Hour.

Report of Commission on Mission Study.

12 noon—Announcements—Closing Prayer.

12:30 noon—Luncheon of W. M. U. Training School Alumnae Association—De Soto Hotel.

2:30 p. m.—Devotional Service—Reading of Minutes.

3:00 p. m.—Adoption of Resolutions of W. M. U.

4:00 p. m.—Committee Reports—Apportionment, Press, Obituaries, Resolutions, Nominate Boards.

Election of Officers—Closing Prayer.

SATURDAY, MAY 19—FIRST METHODIST CHURCH.

9:30 a. m. to noon—Conference with Women Missionaries.

1:00 p. m.—Luncheon to Women Missionaries—Grunewald Hotel.

SATURDAY, MAY 20—FIRST BAPTIST CHURCH.

1:00 a. m.—W. M. U. Annual Sermon.

MONDAY, MAY 21—ST CHARLES AVENUE BAPTIST CHURCH.

9:30 a. m. and 1:30 p. m.—Secretaries' and Field Workers' Council of W. M. U.

The old proverb is still true that speech is silver, but silence is golden. There is no greater evidence of self-control and strong character than the ability to keep the lips closed under strong provocation to speak. President Wilson has not only shown himself a great man by his great speeches, but as much by his ability to remain silent under criticism. Roosevelt was greater in his silence under the taunt of dining with Booker Washington than ever in his voluble belligerency.

We regret to see that Dr. C. S. Gardner, of the Seminary, is compelled to rest for the remainder of the session, on account of failure of health.

NERVOUS SPELLS

And Combination of Troubles Relieved
by a Combination of Medicines.

A quotation from one recent letter:
"I have been taking Hood's Sarsaparilla and Peptiron Pills as a course of medicine and find this combination has worked like a charm. They told me I had neuralgia, and certainly I was in a very low and discouraging state of health. I suffered extremely with nervousness and had neuralgia pains so I could not sleep nights."

"Those nervous spells were awful! I heard about taking Hood's Sarsaparilla and Peptiron Pills—one before meals, the other after—the suggestion struck me favorably so that I have taken the medicines carefully and faithfully with most pleasing results."

"It is a long time now since I have had one of those severe nervous spells. I can do a good day's housework, can work in my garden and walk a mile."

Mrs. Fred J. Weekley, Bagdad, Fla.
Your druggist will be pleased to supply you with these good medicines.

AN APPEAL.

The Anti-Cigarette League of Mississippi desiring to push a vigorous campaign against the cigarette during the next few months, has decided to make an earnest appeal to all good citizens of the State, to join in a crusade against the cigarette and for a cleaner and healthier manhood and boyhood.

The superintendent of the League has been making a campaign, visiting schools and speaking to gatherings and in other ways conducting a crusade against the cigarette, but we find that it will take years for one man to visit all the counties and communities in the State, hence we have concluded to ask some friend or friends in each county or community to assist us by doing some missionary work in their respective communities, similar to what the superintendent has been doing and by that means every community in the State can be reached in a few months instead of waiting several years on one man to do the work.

We think the time has come for us to call upon every person who is in sympathy with the move and love their fellowmen to enlist in a warfare against the cigarette evil and warn our young men and boys against a habit which is injuring their bodies, impairing their minds and blunting their moral sensibilities.

These are times when we need to conserve the very best energies of our young men and boys.

Hundreds of young men have recently failed in the prescribed requirements for enlistment as soldiers on account of the telling effects of the cigarette habit. Poisoned blood, weak hearts and enfeebled minds are some of the effects of this degrading habit.

We can hardly hope to reform and save but very few men who have become slaves to this habit, but we can use our efforts in influencing the boys to abstain from the use of the cigarette and thus save them for useful citizenship. We find that 90 per cent of the boys will voluntarily pledge themselves against using cigarettes when they are told of the harm and evil in the use of them.

The boys of today are to be the citizens of tomorrow and perhaps soldiers, so it behooves us to see that our boys are strong and vigorous physically, mentally and morally. They are not only to be the future citizens of our beloved State, but are

to be the husbands of our sisters and daughters. Our Mississippi girls deserve and should have clean healthy boys for husbands, and not dwarfs, weaklings and degenerates.

We have failed in our duty towards the boys in that we have not warned and counseled them as we should to abstain from the habit of cigarette smoking. They have not realized the danger because they have not been informed. It is our duty to advise them against the habit.

Most boys in their teens are susceptible to influence and are easily persuaded not to indulge in any habit that is really harmful.

God bless the boys of Mississippi; they should have our sympathy, our protection, our encouragement, our help. The girls have been protected and restrained and they are pure and clean in their habits and what reason can be given why the boys should not be as clean in their habits as the girls?

Anyone consenting to help in the work as has been suggested will please write us and the necessary literature, pledges and instructions will be sent them.

We call upon religious denominations, pastors, superintendents and teachers of Sunday Schools, the press of the State both religious and secular, State Board of Health and the medical profession, Department of Public Education, county superintendents, superintendents, principals and teachers in the schools and the men's and women's societies and clubs, both religious and social, to enlist in this crusade and by thus co-operating with us we will soon suppress the cigarette evil and save our boys, and when the legislature convenes next January, we will be ready to have enacted laws to regulate or prohibit the sale and use of the cigarette in the State.

J. M. COX, Supt.
Anti-Cigarette League.
Batesville, Miss.

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Adv.

"The man who gives in when he is wrong," said the street orator, "is a wise man, but he who gives in when he is right is—"

"Married," said a meek voice in the crowd.

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Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles, 50c. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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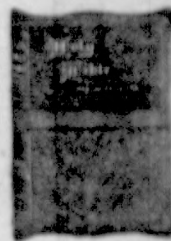
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NEWS IN THE CIRCLE

MARTIN BALL

In a wonderful evangelistic campaign in Richmond, Va., over 500 united with the churches.

Rev. Frank L. Hardy, of Henderson, Ky., has accepted a call to the church at Russellville, Ky. He will take charge of the chair of Bible in Bethel College.

Pastor C. Cleveland Kiser is this week in a meeting with his church at Aberdeen. He has the assistance of Pastor W. R. Cooper, of Sumner. R. L. Cooper is leading the music.

Rev. P. C. Schilling has resigned at Wynnewood, Okla. He says he is open to a call from some other field, or evangelistic work. His resignation becomes effective June 1.

Dr. C. C. Carroll has resigned the work at Winchester, Ky. He is the son of the distinguished Dr. B. H. Carroll, and bears some of the characteristics of his noble father.

Pastor A. W. Hill, of Newbern, Tenn., has just closed a fine meeting with his church. He had the assistance of Evangelist J. E. Kennedy. There were thirty-five additions—some men of real strength.

Rev. R. A. Sublette, of Paul's Valley, Okla., has accepted the missionary work in the Caloosa Association, Florida. They could not have called a more suitable man.

At San Marcos, Texas, a meeting was conducted by Dr. H. Allen Tupper, which resulted in more than fifty additions. Many others will join for there were over 100 professions.

Dr. W. H. Hubbard has resigned the pastoral care of the First church, West Palm Beach, Fla. He has accomplished much in the three years pastorate. His future plans have not been announced.

Rev. R. W. Merrill, of Greenville, Texas, closed a fine meeting at Franklin, Texas, Rev. B. Broom, pastor. Sixteen were received for baptism and nine by letter. Brother Merrill is an ex-Mississippian.

C. A. Owen recently conducted a helpful meeting with Pastor Bunyan Stephens, Ocala, Fla. There were forty-four additions, forty by baptism. Brother Owen is the popular pastor at Humboldt, Tenn.

The papers state that there were 200 conversions during the union meeting held at Dyersburg, Tenn. We don't know how many joined the church. It is not a good habit some have to tag them and turn them loose.

Rev. L. R. Burrell, of Jonesboro, Ark., has been trying to retire for sometime but the churches will not permit him. He is now 75 years old, and preaches with much zeal and fervor. He preaches for the Walnut street church, Jonesboro, and a country church near by. The Lord sets His seal upon the labors of His faithful servant.

Dr. J. W. Porter, pastor of the First church, Lexington, Ky., and editor of the Western Recorder will preach the commencement sermon at Hall-Moody Institute, Martin, Tenn., this year. No doubt it will be well done.

Evangelist J. H. Dew held a meeting recently of two week's duration at Sylavarena, Texas. F. F. Brown, pastor, in which there were 110 additions. On Sunday there were forty added. The people were all happy.

Pastor John A. Held, formerly of Natchez, now of Stamford, Texas, had the assistance of Pastor M. T. Andrews, of Hillsboro, Texas, in a fine meeting in which there were forty additions, almost all by baptism.

President L. R. Scarborough, of the Southwestern Baptist Theological has just held a meeting with the University of Oklahoma, and it is said every student in the University professed conversion except one. That's the way it goes.

Evangelist J. B. DeGarmo closed the greatest meeting in the history of the Tabernacle church, Louisville, Ky. F. E. McCrary led the music. Sixty-three were received for baptism and thirteen by letter. Church and pastor are happy.

Evangelist J. W. Hickerson, of the Home Board, recently closed a splendid meeting with the church at Bedford, Va., in which there were fifty-nine additions, forty-six by baptism. Hickerson went from the church at Durant into the evangelistic work.

Rev. J. P. Harrington is assisting Rev. Geo. W. Riley in an exceedingly promising meeting at Plano, Texas. These are two Mississippi exiles. We guess they were glad to get together and talk over the happy days of long ago. Come back home if you get very homesick.

We appreciate very much the program of the commencement exercises of the splendid school at Ecru, Rev. T. A. J. Beasley, president. The card accompanying was from Mr. Richard Stephens, our grand-nephew. May it prove a great occasion.

Dr. Edward Stubblefield, of Galveston, Texas, makes a nomination of one whom he thinks is the logical successor of Dr. J. M. Frost as secretary of the Sunday School Board. We think the present acting secretary is the man for the place. He is familiar with every phase of the work, and thoroughly competent.

Several suggestions have been made concerning the presidency of the approaching convention. We would intimate that the brother whom we think has the best idea of parliamentary law, and has proven himself a master of assemblies be chosen. We select a brother for service, and in the discharge of duty we honor him.

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NOTICE OF TRUSTEE'S SALE.

By virtue of a certain deed of trust executed on the 23rd day of December, 1913, to the undersigned as Trustees, by B. B. Smith, to secure a certain indebtedness therein mentioned, owing to the beneficiary therein named, which deed of trust is of record in the office of the Chancery Clerk of Hinds County, in Jackson, Mississippi, in Book No. 80, at page 66, reference to which is hereby made, default having been made in the payment of said indebtedness, and having been requested by said beneficiary therein, the legal holder thereof to foreclose said deed of trust; we, the undersigned Trustees, will, on Monday, the 7th day of May, 1917, before the principal entrance to the City Hall, in the City of Jackson, Mississippi, offer for sale and sell, at public auction, to the highest and best bidder for cash, the following described land and property lying and being in the City of Jackson, First District of Hinds County, Mississippi, to-wit:

A certain lot fronting thirty (30) feet on the east side of Martin Street in the City of Jackson, Mississippi, and running back east one hundred (100) feet, described as twenty (20) feet off the south side of Lot No. Three (3) and ten (10) feet off the north side of Lot No. Four (4) of Square No. Two (2); of Martin's Sub-division of H. F. and Lula E. Bailey Place of Lot No. Fifty-eight (58) South, in the City of Jackson, Mississippi, together with all improvements thereon and appurtenances thereto.

The title to said land and property is believed to be perfect, but we as Trustees will convey at said sale only such title as is vested in us by the deed of trust aforesaid.

Witness our signatures this the 5th day of April, 1917.

O. J. WAITE,
B. W. GRIFFITH,
apr5-12-19-26-m3 Trustees.

The Clarksdale church worshipped last Sunday in a large tent, which had been bought by the pastor. Fine congregations attended both morning and night. Everybody seemed happy to be under our own vine and fig tree. Permit us to thank a few friends who have sent a contribution to replace our house.

INGRATITUDE.

I once spent several days upon a fancy gift for a friend. She accepted it in a matter-of-fact way, and some time later I saw it cast away among the children's playthings. I shall never forget the hurt place in my heart. She might have thanked me, I thought.

Yet that thoughtless friend gave me the most serious lesson of my life. I had a friend—a Royal Friend—who gave up a beautiful home—a place beside His Father's throne—and came to poverty—a life of privation and sorrow, a death of shame and agony that I might share His home on high. He gave me His life—that "unspeakable gift" and I accepted it in a matter-of-fact way. I left His farewell message unread—asking each day for some new blessing. I wondered if there was not a hurt spot in that already burdened heart of my Savior!

We are so eager to show the gifts our friends give to us. We women let household cares go unheeded, the dinner burn, while we run next door to show the beautiful remembrance from a loved one. Never a word of the "gift of all gifts." We keep that to ourselves, i. e., if we care at all. Yet Jesus gave even His life for us. Take Christ out of our lives, take every Christian impulse out of our town—would any dare to stay?

We do not thank our Heavenly Father for even the earthly pleasures He has given us. Much less for His love—the most wonderful of all wonders. Without Christ we can do nothing; without us He would still be God's only begotten Son—the heir to the throne. But oh! He loves us so—bought us with the price of His life. Can we ever be thankful as we should? He asked in return, "Give me thy heart." Are we willing? Are we grateful?

MRS. J. B. WILSON.
Doddsville, Miss.

**Sure! High Heels
Cause Corns But
Who Cares Now**

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lock-jaw and women are warned to stop it.

A few drops of a drug called freeze-one applied directly upon a sore corn give quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freeze-one, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming, or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

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DISTRICT S. S. ASSOCIATION.

District Sunday School Association was held at Oak Grove church, four miles north of Shubuta on April 29th.

Had an all-day session, dinner on a table and the table on the ground. Lesson period of the Sunday School was observed.

Our pastor, O. P. Estes, is good anywhere you put him and as we failed to get a field worker he filled the vacuum. Shubuta has the best organized Sunday School south of Meridian on the M. & O. and we used our home talent in carrying out the program. We did not have the district represented as we wished. The next meeting will be held with Shubuta church in the center of the district and will have one of the field workers, dinner on the ground, all the schools in the district represented.

W. H. PATTON.

Shubuta, Miss.

TWO MISSISSIPPIANS WIN.

In the annual debating contest between the Adelpian and the B. H. Carroll literary and theological societies of the Southwestern Baptist Theological Seminary, the Adelpian Society was represented by two Mississippians, John F. Meassells and H. W. Shirley. Their opponents were Texans. The question for debate was, "Resolved, That the Entente Allies were justified in rejecting the central powers' proffer of peace negotiations." Our boys had the negative, and, despite the fact that public sentiment was against them, won the unanimous decision of the judges. Of this we think that the brotherhood of the State would be pardoned for feeling a little proud of our boys. Mississippi leads all the states except Texas in the enrollment, and the Mississippi men are in the lead of all phases of Seminary life.

JOHN F. CARTER.

A mustering officer, in the early days of the war, before England was aroused, says the Chicago News, met on the street of a coast village a strapping fellow about twenty-one years old. The officer hailed him.

"See 'ere, me lad," he said, "are you in good health?"

"I are," said the youth.

"Are you married?"

"I aren't."

"'Ave you anyone dependent on you?"

"I 'ave not."

"Then your King and country need you. Why don't you enlist?"

"What?" he said, "with this bloomin' war goin' on? You must think I'm a silly fool!"

Pastor W. S. Allen baptized five happy candidates Thursday night—fruits of the recent meeting conducted by Dr. H. M. King, of Jackson. Two fine business men were among the number. The meeting was a great success.

The Sergeant: "Look here, before you're served out with your uniform, you'd better nip down to the wash-houses and get a bath."

The Recruit: "Wot! I come 'ere to be a soldier—not a bloomin' mermaid!"

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GREETINGS FROM THE SOUTH-WESTERN SEMINARY.

We are now between the third base and the home plate, having recently passed through the ordeal of the third term examination. Everything is greatly in a stir now preparing for commencement, and some preparing to go home to see loved ones. The members of the graduating class are likewise busy preparing for the closing and graduating exercises, doubtless experiencing a commingling of joy and sorrow—joy because they are soon to reach the last milestone of their destination, sorrow because they may no longer enjoy the wholesome and helpful physical and spiritual atmosphere of Seminary Hill life.

Mississippians at home will be glad, I am sure, to learn that the Mississippians are all doing well here except just now with the measles. Several of the men are well located in pastoral work in connection with school life, and some of the young ladies also are doing excellent work

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chilli and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chilli and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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Portion of a letter to L. E. Hall, Hattiesburg, Miss., from a brother in Kansas:

"Dear Brother:—I have just read your booklet, 'Signs of the Times.' I am not a Methodist, but I feel like shouting all the way to Mississippi. You have told the truth. Send me one hundred copies."

Since the above was received, the following has come to hand from the same brother:

"Dear Brother Hall:—The booklets you sent me went like snow in a July sun. I must have them in my work. Send me 1,000 copies as soon as possible."

These three sermons on "The Signs of the Times" can be had by sending 17 cents in stamps, or coin, to L. E. Hall, Hattiesburg, Miss.

In some of the churches of the city.

All the Mississippians love Texas, but there is also a very warm place in the hearts of all for the dear, great State of Mississippi. It is manifest in that almost all intend to and will when there is opportunity, return there to spend his life work. Again the warm-hearted expressions of interest in that State and its work bespeak a great interest. Again, brother editor, they manifest it by awaiting with intense interest the arrival of your most excellent and valuable paper, a paper right up at the top with the best, with one of the most loyal editors to the Lord's cause we have. Yes, with eagerness they peruse the pages of your paper, and greatly appreciate the opportunity each week.

Recently the Mississippi Club gave an informal but interesting and very enjoyable program, all present enjoying a delightful hour together. With keen regret, we bade Mr. and Mrs. Bond, Mrs. Posey and Miss Sullivan adieu at the beginning of the fourth term, but hope they will be able to return soon to take up their work here.

Dr. J. G. Chastain spent a few days with us last week. It is always a joy to have him visit us. He has been with us several times and always helps us.

Dr. G. H. Crutcher, corresponding secretary of Louisiana, was also shaking hands with Seminary friends one day last week, coming with an especial interest in the Louisiana boys, having arranged with his State Board to give work to the boys now in the Seminary. They are to do evangelistic work through the summer. A good thing for the boys and better for Louisiana.

Here's hoping that many more of our Mississippi friends will be able to come and be under the benign influence and teaching of the great and godly teachers of the Southwestern Seminary; also that the work of the Lord will greatly go forward in Mississippi. **C. L. SANSING,**
Cor. Sec'y Miss. Club.

ILLITERATE RUSSIAN PRIESTS.

The latest report of the Greek Orthodox Church in Russia gives some striking figures concerning the illiteracy of the Russian clergy. It appears that there are in the Empire 47,000 parish priests, 15,055 "deacons," 46,000 "readers," and 3,426 arch-priests. It is stated that in some dioceses only about a third of the priests in charge of parishes have had a seminary education! They have never considered the acquisition of knowledge necessary for the fulfillment of their formal and parrot-like duties. They never preach a sermon. Or, if one of their number is daringly venturesome enough to contemplate such a step, he must submit his production to his superior before delivering it. As this might not improbably land him in trouble, and as discretion is in Russia also "the better part of valor," he stifles his bold aspiration, and nothing is heard of the sermon. Is it to be wondered at, then, when a man stands forth, clothed with the power of God, to deliver the divine message that is flaming in his own soul, that the crowds hang upon his lips?—From the Missionary Review of the World for May.

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An Irishman was charged with a petty offense. "Have you any one in court who will vouch for your good character?" queried the judge. "Yes, sorr; there is the chief constable, yonder," answers Pat. The chief constable was amazed. "Why, your honor, I don't even know the man," protested he. "Now, sorr," broke in Pat, "I have lived in the borough for nearly twenty years, and if the chief constable doesn't know me yet, isn't that a character for yez?"

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Adv.

It's Human.

Tell a man that there are 270,169,325,481 stars and he will believe you. But if a sign says "fresh paint," he has to make a personal investigation.—Cincinnati Enquirer.

Young Lady (with hopes): "What do you think is the fashionable color for a bride?"

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

W. R. TRIM.

On March 28, 1917, W. R. Trim, aged 73 years and three days, went to his reward. A brave Confederate soldier, a man upon whom you could depend, a devoted member of Brushy Fork Baptist church, he loved his pastor and did what he could for the cause. His companion was taken twenty-five years before, leaving to him the care of three daughters and one son. To them he gave his life, a better father never lived; a good neighbor, helping those in need. He served as supervisor except one term from 1904 until death took the cares of life from him. The funeral was conducted by the writer, assisted by Rev. J. H. Purser, at the Hermandville cemetery. S. R. YOUNG.

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Adv.

THE ROMANCE OF THE CAMEROUN MISSION.

The Presbyterian Mission, in West Africa, was a failure. Now it is a great success. What caused the change? On account of the almost utter failure of the work in West Africa the Presbyterian Board, in 1903, after much discussion and careful deliberation, adopted a policy for the West Africa Mission to be put on trial for a period of ten years. The new policy involved the sending of a board secretary to the field and an increase of the mission force. The secretary visited the field in 1904 and at that time the working force of the whole mission — including Spanish Guinea and Congo Francise — consisted of thirty-eight American missionaries and fifty-five natives. Nine years later these had increased to sixty-three missionaries and 257 natives. The communicants had increased from 1,852 to 4,144; the boarding and day-schools from twenty-seven to 125, and the pupils from 964 to 9,564.

In 1904, a record-breaking audience in the Presbyterian Church at Elat was 1,500 people. Nine years later at a communion service in the same station there were 7,000 present. One of the missionaries wrote: "If a secretary of the board will come again, instead of 1,500 in 1904, there will be 15,000 here to greet him in 1917."

The number of persons to whom the gospel is directly preached every month in the West Africa Mission is at least a thousand per cent more than it was ten years ago, while the increase of the missionary force has been only sixty-five per cent. This result, humanly speaking, was accomplished by strict adherence to certain definite lines of policy.—From the Missionary Review of the World for May.

Betty Bright: "I think, dear, you had better speak to papa tonight." Jack Timid: "Why tonight, particularly? Is he in a good humor this evening?"

Betty: "Well, he's in the humor to give me to you. I arranged with my milliner, dressmaker, and dentist to send their bills in to him this morning."

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection: Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give a permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

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RELIGIOUS FREEDOM FOR RUSSIA.

The power of the Holy Synod of Russia has been broken as well as the power of the nobility. On April 4th, all the laws in force limiting Russian citizens in their creeds and religion were repealed. This is a most significant development of the revolution. For centuries the Russian Orthodox Church has been su-

preme, and their domination has been marked by tyranny and intolerance equal to that of the middle ages in Central Europe.

Dr. Avram Coralnik, the representative of the "Birshevia Vedomosti," an influential publication at Petrograd, says:

"It looks as if the new government is going to institute decisive reforms in the religious life of Russia;

not only to abolish restrictions on creeds and faiths, not only to cease oppressing the great masses of sectarians among the Jews, but to pave the way for the final separation of church and state, which is the only means of elevating the religious spirit of Russia, which has been so depraved by centuries of politics in Russia."—From the Missionary Review of the World for May.



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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for May 13.

JESUS THE TRUE VINE.

John 15:1-16.

Golden Text: "I am the Vine; ye are the branches" (John 15:5).

Connection with last lesson.—The supper, during which the disciples' feet were washed, was finished; Judas had gone out to betray the Master; the memorial supper was instituted. Jesus then spoke words of comfort to the disciples as recorded in the latter part of the thirteenth chapter of John and the fourteenth chapter. Jesus and the disciples went out from the upper room and the words of the present lesson were spoken on the way to Gethsemane.

The fundamental truth of our lesson is that of living union between Jesus Christ and those who believe on Him. The allegory under which this fact is represented is a familiar one but none the less striking because of its familiarity. Special emphasis is laid upon (1) the Vine; (2) the branches; (3) the fruit.

I. The Vine.

Jesus is anxious for His disciples to understand Him and the relationship which they are to sustain to Him. They believe Him to be the Messiah, the Son of God now; but there is much in these conceptions which they do not understand. They believe that they are to stand in some sort of distinctive relationship to Him; but the full import of this relationship they do not know. Jesus, therefore, represents such unique relationship under some extremely striking figures, none of which is more significant than that of the Vine, the true Vine. Jesus Himself is the true Vine in relation to His disciples. He is the "Bread of life;" the "Door of the sheep;" the "Good Shepherd;" now He is the "Vine." They were doubtless looking at a vine with its branches in full foliage, when these words were spoken.

What would this mean to the disciples? What must it mean to them? One truth is perfectly clear. He is the source and medium of their spiritual life. One of those disciples who heard those gracious words never forgot them. Some fifty years later he wrote, "This life is in His Son. He that hath the Son hath the life; he that hath not the Son hath not the life." Jesus had already said, "I came that ye might have life and have it more abundantly." If this lesson is but learned—learned well—by the disciples, they have the solution to many perplexing problems and useless speculations. They learned the lesson perfectly and committed it to succeeding generations with the accuracy of divine inspiration. Many through the years have not learned this extremely im-

portant lesson. Some have fancied the life to be in the church. Then Jesus needed to revise His figure after this fashion, "the church is the vine." Others have fancied the life to be in meritorious doings, or baptism. Then the good things one does, or baptism is the vine." But Jesus paid great emphasis upon the fact that He is the life. That being true, the figure, "I am the Vine," is perfectly appropriate.

Another truth is quite clear. Jesus as the Vine furnishes a complete spiritual life to His disciples. As the vine lives, the branches live. In other words the vine furnishes all the life for its branches. There is not any such thing as the injection of life into the branches by the hypodermic process, nor the transfusion method. Any dependence upon things outside of Jesus Christ for life or as aids to Him in giving life is only a hypodermic administered to the soul which lulls it to moral sleep and confirms it in certain death. Life is complete in Jesus Christ. He furnishes all the spiritual life, or nothing at all.

II. The Branches.

The relationship existing between the vine and its branches brought home to the hearts of the disciples the relationship they were to sustain to Jesus. Of course, the figure cannot be pressed in some of its aspects; but three vital facts are perfectly clear. First, that relationship which the disciples are to sustain to Jesus is one of absolute dependence. No one truth was ever emphasized more thoroughly by Jesus. The branches are wholly dependent upon the vine for their life and sustenance. The very emphasis Jesus laid upon this vital fact indicates its importance. The success of His work through His disciples in all ages is conditioned in no small measure upon their consciousness of their dependence upon Him.

The relation of the branches to the vine enforces the fact also that the relationship between Jesus and His disciples is one of living union. This union is not mechanical nor lifeless. The interesting fact is set forth here that there is a possibility of dead branches having some sort of connection with the vine. "Every branch in Me that beareth not fruit He taketh away" (John 15:2). If this statement means anything, it means that there is a possibility of having a kind of mechanical, professional connection with Jesus without participating in His life. Interpret this relationship in terms of modern conditions and it finds its realization in that person who professionally enters the Christian life and unites with some church, not believing on Jesus Christ as a personal Savior. The true believer, as a branch of the true Vine, is in living union with Him, experiencing the communication of divine life.

III. The Fruit.

The effect of this living union between the true Vine and the branches is fruit. This is the natural, inevi-

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table result of living union with Jesus Christ. Just as natural as for the literal branch to bear fruit. This figure as well as the positive teaching of Jesus sets forth one indispensable unvarying condition upon which fruitage depends, this is "abiding in the vine." This word occurs ten times in our lesson and is the keyword to these verses. A word so important cannot be overlooked. What is wrapped up in it? Without venturing theory, let the Book explain, "and he that keepeth His commandments abideth in Him and He in him" (John 3:24). Abiding in Him then is keeping His commandments. What are the commandments referred to? "And this is His commandment that we should believe in the name of His Son Jesus Christ, and love one another, even as He gave us commandment" (John 3:23). Personal faith in Jesus Christ then and love one for another are the fundamentals of abiding in Him. There is no fruit apart from this abiding. Fruitlessness in verse 2 and "abide not in me" in verse 6 describe the same person from different viewpoints. The false fruitless disciple abides not in Him because he believes not on Him, nor loves his Christian brother. Hence "he is cast forth as a branch," ultimately from his false relationship "and is withered" (John 15:6).

Note briefly the kind of fruit the abiding branch bears. It is fullness of joy, "that your joy may be full." It is love one for another. This is the Master's new commandment (v.

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Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

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12). One of the earmarks of His disciples is to be Christian love. The fruit also takes the form of answered prayer. "Ask whatsoever ye will and it shall be done unto you" (v. 7).

Note finally the degrees in fruit bearing, "fruit," "more fruit," "much fruit." It is perfectly evident that some bear more fruit than others. There is a reason for it. One reason lies in the character of the "abiding." How deep is my fellowship with Him? This determines whether it is "fruit," "more fruit," or "much fruit." Then the Father purges the fruit-bearing branches in order to larger fruitfulness (v. 2). God puts the pruning knife deeply into some lives, not as punishment, but to get "more fruit," "much fruit."

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 512 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, any one wanting a copy should send their name and address at once.

Adv.

ST. CHARLES AVENUE BAPTIST CHURCH.

New Orleans, La.

The St. Charles avenue Baptist church is located in the main residential section of the city at the corner of St. Charles avenue and Hilary street. It is situated within six blocks of Tulane University and Sophie Newcomb College. There are from three to four thousand students in attendance annually at these great schools. These students come from all states of the Union and from some foreign countries, and the only Baptist church within walking distance to afford church privileges for the Baptist constituency of these student bodies is the St. Charles.

The present small building is entirely inadequate for the community in which it is located and for the opportunities afforded for work for Christ. Some of the classes in the Sunday School have to meet in the halls, and even then the school is not thoroughly organized as a graded school. The present edifice is small and unimposing in the midst of palatial residences, but the main trouble is that it is inadequate for the work.

The improvement committee, assisted by the Sunday School specialist, Mr. Beachamp, have studied the needs and have had an architect to furnish some first studies of plans and they find that it will cost to erect and furnish a suitable building about

\$50,000. They have ascertained that it will be impossible to use any of the present building in the new structure, but the material in the present building could be used for the erection of chapels at some of the mission stations.

The St. Charles avenue membership are not able to erect this building. They would if they could. They have decided that they would raise in cash whatever the sacrifice might be \$10,000 and to be responsible for a debt of \$10,000 on the new building. They have already made an appeal to the Home Mission Board for a gift of \$10,000. They are asking the convention to approve an appeal to the churches at large for the other \$20,000.

The church is making this appeal because of the crisis in the work and because the whole Baptist brotherhood should be interested in it. They should provide adequate church facilities for their boys and girls who annually come to these great schools. The church has reached its limit until they have a better building for the work. The denomination should do for this church what it did for the First church, Jacksonville, Fla. The committee, assisted by the pastor, Rev. B. P. Robertson, will go after the money if the convention will endorse its appeal. The church pleads with the brotherhood to come to their help in this great crisis.

Improvement Committee,
EDW. D. McKELLAR, Chm.

THE BUDGET AND THE TITHE.

I believe the only way to cultivate Scriptural giving is through the medium of a Scriptural plan. When we lay upon people the obligation to tithe, we should provide a financial plan in our churches that will equitably distribute the tithe when it comes into the Lord's treasury. When a Christian has the interests of the kingdom on his heart to such an extent that he is willing to give the tenth, he generally wants every phase of the kingdom work to get its just proportion of what he gives.

The budget schedule fixes the percentage division of all funds coming into the treasury of the church through the plan, and for that reason the individual can know how his money is to be used when he gives it. In this way the church has a definite appeal to its members to "bring all the tithes into the storehouse." The church guarantees to distribute the funds to every cause represented by the church, according as every cause "hath need."

Not only so, but when the church is definitely committed to the support of every cause represented in the Master's work, then the individual can freely entrust to the church the matter of distributing his tithe.

And, lastly, under this plan, he does not have to hold back a part of his tithe to meet unexpected demands. Actual needs are cared for in the budget. Then, if other calls come, they will be in the form of free-will offerings. He will then have the privilege of giving an "offering unto the Lord." His tithe will have been "paid" through the adopted church plan.

May the Lord hasten the time when our churches will place in the hands of their members a financial plan that will culture them in the grace of Scriptural giving.

N. T. TULL.

Lincoln did not know horses; he learned them in a hard school. In his earlier years he had a political convention to attend, and that in a hurry. The only liveryman in the place favored the opposition, and took good care to harness up the slowest animal he had in the stable.

Nevertheless, he reached the convention in time, for he could have got speed out of the carpenter's horse he offered the judge. But when he returned he owed the liveryman only backhanded thanks, which he duly gave:

"Keep this horse for funerals, I suppose?"

"No, not a bit of it," answered the liveryman, with an air of injured innocence.

"Mighty glad of that — mighty glad," declared Lincoln, pleasedly. "If you did, you'd never get the corpse to the grave in time for the resurrection."

One of the most humorous traditions of the White House was among the least known, until Lincoln became president; after that, launched as one of his "stories," it went from end to end of the land.

When Tyler was president, he had a trip to make, and sent his son Bob, to arrange for a special train. The railroad superintendent was a bitter Whig.

"This road," he told the younger Tyler, "doesn't run special trains for the president or for anybody else."

"Didn't you furnish a special for the funeral of General Harrison?"

"You bet we did," was the emphatic response; then, heartily, "And look here, you bring your father here in the same condition as General Harrison was, and I'll give him the best train on the road, gladly."

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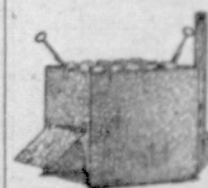
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BROAD, OHIO

MY FAMILY DUTIES.

My duty to my family is varied—each day calls for new attentions. Many of these cannot be left to servants; I pity the servant-raised child—when mother is seldom seen.

Mutuality is the law of the family. It is the nature of love to serve and obey, and if husband and wife love each other as they should, there can be no clash of authority, each will delight to serve the other and there will be mutual obedience in the ministry of love.

My duty to the children is to train their minds and care for their bodies, to guide their action and even their very thought. I am to begin their education, especially in a moral way, for the mother has in her privilege, the laying of the corner stone of character.

I am known, as I think all good wives and mothers are known, more through my husband and children than through self alone.

Solomon says of a good woman, "Her children arise up and call her blessed, her husband also and he praiseth her." "Her husband is known in the gates where he sitteth among the elders of the land." "She looks well to the ways of her household, and eateth not the bread of idleness."

First impressions are almost always strongest, these should be of a kind to elevate. The tares of evil thought, bad temper, surliness, etc., should be weeded out, so that the wheat of morality and religion may grow. A child's mind is receptive. They are too easily impressed. If we do not supply fit grist for these little mental mills, evil ones will.

And soon, before we are aware, our little ones are versed in the language and deeds of the street urchins of older age. Things they should know and should be taught in a sweet sacred way are taught in a most abhorrent way. Their little minds inured with evil, like the rose trampled in the street. To the parents of such, there is coming a day of great remorse and regret, for having allowed so young a mind and heart to be so easily inured of sin, and that by carelessness.

Love of parents, pride of home and country; above all, love of God, should be taught along with other virtues. The love of home must, more than compete with worldly allurements; to do this you may have to open wide the parlor doors, provide interesting and healthful amusements, so that our boys may not go elsewhere to read and enjoy social games.

Give the child to understand that he is an important object to you; don't allow the world to supplant you in the hearts and minds of your children. Enter into and live, as much as possible, in their lives!

The father and son, boon companions; the mother, a confidante of her girl. Don't treat their little troubles too lightly, but view them sympathetically; why should the son fear feel ashamed to tell his father anything, even to his courtship reverses? or the girl hide a secret from her mother? A girl who lets her mother read her love letters will never go astray.

Unless we live in their lives, our

childhood days over, we miss a great pleasure and allow others to supplant us, at a time we are needed most.

Some of us are called on to give up, by death, that one we seem to love most; such a grief has a hope that reaches beyond the grave, but to the parents who mourn the "living lost," there are no soothing words to assuage their grief, or to lessen the depth of despair.

I am persuaded, the fault in most instances is the parents. We are given a young mind and heart, very susceptible, and fail to cultivate, but allow the Evil One to sow wild oats. Why? Simply because the world has or gives more time to our children than we. "The children of darkness are wiser than the children of light."

I can look beyond the man or woman and tell, fairly accurately what kind of a home he or she had in childhood. Eternity cannot efface the marks.

It is said that John Howard Payne, who wrote "Home, Sweet Home," never knew what it was to have a home—he was a homeless wanderer over the earth. One night, sitting on the steps of a home in a great city, he saw a light shining through a window and heard merry laughter and sweet music. As he sat there the words of "Home, Sweet Home" came to his mind and he penned them that very night. Years afterward Mr. Payne visited the same city and as he walked down the street after dark, remembering the writing of his hymn, he went over and sat upon the same steps, meditating upon the past. While he sat there the window was lighted and he heard the notes of the piano, as out into the night came floating his own words, with the familiar melody, "Home, Sweet Home." He put his face in his hands and wept as he thought how he had made other homes happy while not permitted to enjoy the happiness of a home himself.

Now, suppose the owner of that beautiful home had come to the door and said, "Mr. Payne, come in and enjoy with us this home, with all its beauty and music. You may have it if you will?" Would he refuse the offer and go out again to wander through the earth? Certainly he would express his appreciation and gratitude.

Something like this God does through Jesus Christ. He stands in the door of heaven and invites us to come in and enjoy its purity, its music, its love. Will we refuse to accept? I pray, in the name of Jesus, whose death on the cross purchased this home and whose righteousness makes it glorious, that we will accept the invitation, and make the preparation that will fit us for its full enjoyment.

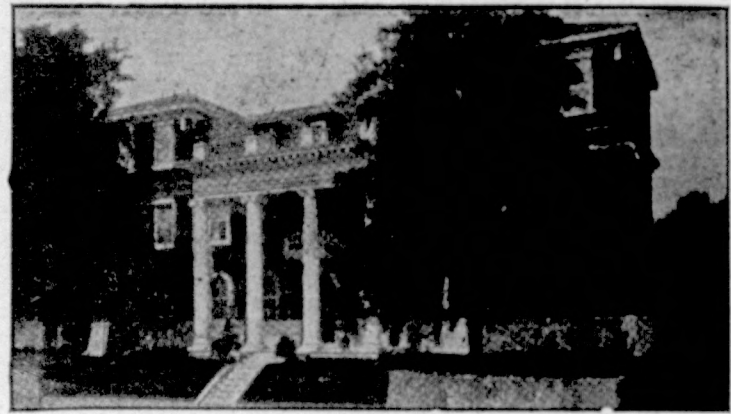
TOMMYE C. CHAPMAN.

Wrong Place.

There was a timid knock at the door.

"If you please, kind lady," the beggar said, "I've lost my right eye—"

"Well, it ain't here," retorted the lady of the house and slammed the door.—New York Times.



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ILLINOIS CENTRAL R. R.

Unnecessary.

The town council of a small Scotch community met to inspect a site for a new hall. They assembled at a chapel, and as it was a warm day a member suggested that they should leave their coats there.

"Some one can stay behind and watch them," suggested another. "What for?" demanded a third.

"If we are all going out together, what need is there for any one to watch the clothes?"—Tit-Bits.

C. O. D.

"I feel that I have an important message for the world," declared the young man. "Send it collect," advised the practical friend.—Buffalo Express.